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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Theory versus Knowledge.

The Ten Commandments of Dayananda.

Theosophical Society and Arya Samaj.

Full contents inside cover.

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

VOL. XXV No. 8.	*October 1926, Kartik 1983.* *Dayanandabda 102.*	WHOLE NO. 216 THIRD SERIES No. 32.

THEORY VERSUS KNOWLEDGE.

INTRODUCTION TO THE NARADA SUTRAS.

ہر جنبش نگاہ خرد اک حجاب ہے — عارض پہ اُنکے جلوہ ہستی نقاب ہے

آئین طوازیاں ہوں کہاں تک شعور کی — کچھ حد نہیں ہے وسعت شان ظہور کی

اکبر

Each movement of the glance of intellect is a covering. Manifestation of existence is a veil on His face.

How many laws can be fashioned by reason ?

There is no limit to the magnitude of manifestation.

Akbar.

These aphorisms scarcely need an introduction and hardly a commentary. This is no system of intricate and abstract thought but deals with a simple fact, the fact of the feeling of Love and worship which is natural to all human beings when their hearts are not sophisticated by abstract reasoning and paralysed by a materialistic or mechanical habit of thought. To the Persian mystics the greatest veil, is the veil of intellect which shuts out the light of spiritual knowledge and intuition. The Western thinkers are beginning to speak of the " irrational moment in religious consciousness," which would sound as if religious consciousness must be irrational and thus below even the contempt of a rationla

and intellectual being. In other words only sentimental idiots can occupy themselves with it. But it is not so, for though the religious consciousness is "irrational" in a certain sense, it is on the other hand true knowledge, a true perception as all true feeling must eventually be. It is one of the beneficent facts of experience which leads to the well-being of the individual and the race, as it tends to make the attitude of the individual to his surroundings benevolent and beneficent, instead of selfish, egoistic, and thus harmful to the world. Its irrational character consists in over-looking and disregarding doubts arising from an abstract materialistic system which *cannot understand* any thing but a mechanical constitution of the Universe in which there is no need of a conscious and intelligent ruling and guiding principle. Nor can it understand co-existence or unity of any such principle with the individual or any relation between them—all the time fancying such relation to be a material one operating in the terms of matter in time and space. So far the intellectual objection appears valid and in the presence of this validity religious feelings must remain a mere nonsensical sentiment based on nothing. This is the greatest veil, to which I believe, the Sufi mystics refer.

It would seem then that we must reject every thing which is not understood by the ratiocinating intellect. Be it so, but we must be consistent. Do we understand matter or its operations, beyond certain assumptions which we make and do not like to question? In other words we accept them without understanding them, an act of preferential faith. This is exactly what we condemn in the case of the religious believer, saying that he believes things which he does not or cannot understand. But we prefer to believe in matter, in atoms, in ether, either as intuitions or as the results of scientific speculation. But do we understand matter as a unity or a continuous medium or substance on the one hand, or as a multiplicity or consisting of infinitesimal parts on the other? Can our *intellect* understand the possibility of motion in a continuous medium or substance, or can it understand

any material link between atoms or electrons or whatever else they may be if there is no material link to join them across the distance of empty space however small it may be. To say that the *force* of gravitation or molecular or atomic cohesion makes them act on each other is nonsense from the material point of view, for force is a mere word, an idea, and if we cannot conceive of it in the terms of matter, it becomes a belief in immaterial existence which we are rejecting as irrational. Why do we reject one form of belief while we accept another without being able to understand it? If we have a right to believe in one thing without being able to understand it, we have no right to reject another similar belief. In his "Sensation and Sensiferous Organs" the late Professor Huxley, after working out the whole scheme of sense and brain activity says, "In ultimate analysis, then, it appears that a sensation is the equivalent in terms of consciousness for a mode of motion of the matter of the sensorium. But if inquiry is pushed a stage farther, and the question is asked, what then do we know about matter and motion? There is but one reply possible. All that we know about motion is that it is a name for certain changes in the relations of our visual, tactile, and muscular sensations and all that we know about matter is that it is the hypothetical substance of physical phenomena, the assumption of the existence of which is as pure a piece of metaphysical speculation as is that of the existence of the substance of the mind," Our sensations, our pleasures, our pains, and the relations of these, make up the sum total of the elements of positive knowledge, Again in his paper on Berkeley, Professor Huxley tells us that while idealism has some legs to stand on, materialism has none, and if he were given the choice, which he as an agnostic does not feel bound to accept, he would far rather accept idealism than materialism. Still in another place he tells us how he and his friend and colleague have tried their best but have found it impossible to conceive of consciousness in the terms of matter and force, and are compelled to think of it as something utterly apart from these two.

We too are concerned here, not with metaphysics or any speculations concerning the substance of matter or spirit, their unity or diversity, or with monism or dualism, but with the facts of experience to which feeling of devotion certainly belongs. As Prof. Max Muller says, Religion is a *sense* of the Infinite, which he says is given as a natural intuition in every finite experience as its underlying ground. And this natural sense, as we started by saying, belongs to all men whose hearts are not obscured by intellectual sophistry. Thus in exercising this feeling of the presence of the Infinite or the Deity we are within our natural birthright, and no such intuition or feeling which is direct experience and knowledge ought by a man of high reason to be set aside, ignored or rejected in favour of any speculative system materialistic or otherwise, which is empty of content and substance as all theory must be by its very nature. Whatever we do not feel or perceive, but has to be infered, must remain an abstract and colourless image, a mere figment of our minds, and has no right to upset concrete experience and direct knowledge ; and all theories and hypotheses must fall under that heading and annul themselves by the very fact that they change every thirty years on the average, and though for the pseudo-scientists, they assume a reality which does not belong to them, and become fetishes which are worshipped very much like the fetishes of the primitive races with perhaps less reason, they are for the truly scientific mind no more than mere creations of their own mind which happen for the time being to be found useful in partially explaining the known facts in a somewhat satisfactory manner. They never stand a deeper question such as Huxley subjected them to, nor even much shallower, but they tumble down when certain new facts come within scientific knowledge, which they cannot even in a partial manner satisfactorily explain.

We do not mean to say that our rational and logical faculty is a useless thing. By no means. It has its legitimate use, and that use is its application to the practical material service of life. If for example we are travelling, to take a popular example, and see smoke, we have a right to infer

that there must be fire there and we go on to that place and find rest and refreshment in the place where this fire is. But we have seen the fire before, with which we associate the smoke, and thus make a legitimate inference which is useful to us. But when we begin to apply this inference from the visible to the invisible, we are making a more or less illegitimate use of the faculty. We drift into fancy and speculation and the region of groping, and with the phantoms which we thus create, we begin to deny the fact of living experience which we have no right to do. It has been well said in the scholium on the Yoga that the import of experience cannot be annihilated by any amount of inferential and verbal knowledge. A curious commentary on the "scientific" phantasy by the ancients who were supposed to be speculative but who were on the contrary most positive in their theory of knowledge.

Thus when this natural function, this religious feeling of devotion to the incomprehensible and infinite Life of the universe is exercised, in proportion to the purification of the heart and the understanding, the Beauty which is another name for the Harmony of Life is revealed to it. We love what is lovely, what is beautiful, what is harmonious, for there is something in us which longs for this Harmony and Bliss and Peace which we seem to lack, and the possibility of realizing which is indicated by this longing and Love for Bliss and Peace. By effacing the insignificant ego which we find to be the cause of disharmony through personal desire and aversion etc, which are rooted in it, we try to find this peace by taking refuge in the Infinite Life of God which pervades the universe and of which we gain occasional glimpses through this feeling of Devotion. We need not prove a thing by its use, but experience is the final test of the truth of things, and that is why these aphorisms speak of Devotion as a thing which needs nothing else to prove it, for it is its own proof. Only a misguided intellect will try to prove by means of inference etc., a thing which is *experienced*. But it has become the fashion in a materialistic age to put the cart before

the horse and men have been busy seeking proof through inference etc., of things which are subjects of experience. Science has been affirming the method of knowledge to be the explanation of the complex by the simple, but in actual practice, as Huxley has pointed out, men have been trying to explain the simple and direct, the sensation by the complex and indirect—that is by the phantoms of theories which they themselves have created.

In ultimate analysis the simple looking experiences are incomprehensible to the intellect, and such absurdities of knowledge have been current which are real monstrosities for the intellect itself. To mention one example ether has been assumed to exist in order to explain the phenomena of light etc,, but this simple universal medium has been endowed with such impossible and contradictory properties which can be tolerated or accepted only by the will to believe in any thing with which we could set aside the natural feeling of mystery and incomprehensibility of the Infinite, on which the religious feeling is based. Instead of acknowledging our ignorance and intellectual impotence we have set up symbols with which we deceived ourselves into a belief that we understood the working of the universe, while in doing so we assumed impossible and contradictory things.

And now with the dethronment of ether, Einstein brings in the idea of the fourth dimension to explain the mysteries of gravitation, light etc. It seems very plausible, for what is incomprehensible to the intellect is made to appear so by assuming a mysterious fourth dimension from which all forces flow, and it is said that as the properties of two dimensions are incomprehensible from the point of view of one dimension and that of three dimensions alone can explain what is incomprehensible from the view-point of two dimensions, so what is inexplicable on any basis in the three dimensional space and matter must have its explanation in the properties of the fourth dimension.

Unfortunately, we are only familiar with three-dimensional matter which is our sense-experience and mental frame and

the two dimensions are mere abstractions to which our matter or substance of experience does not answer or belong. Still we conceive of them as mathematical abstractions, the directions of which in space we can actually conceive. But neither a point nor a line nor a really plain surface can be the object of our perception which in this sense is three-dimensional.

A really plain surface without thickness or body we could not perceive by sight or touch. All the same we can conceive of the three directions or dimensions though they are abstractions. But has any one been able to conceive or imagine even the fourth dimension? And yet all the hitherto unexplained phenomena of nature are to be explained away by this unimaginable and really incomprehensible new abstraction. But if science finds it in no way absurd to accept such a thing, in other words posits an incomprehensible mystery to explain every thing else which—may be—need not be explained, why should it reject The One Great Mystery—God or Life—which religion has ever not merely posited but declared to be touchable by experience, though not comprehensible by intellect. And if the fourth dimension is also not comprehensible by the three-dimensional rational intellect but has *to be believed* in for explaining *the visible world*, why not yield to the religious man the right of believing in a living conscious Universal Life or God whose experience is possible when the three dimensional intellect—the very essence of the personal limited ego—is in abeyance as all the mystics and truly religious people have always affirmed. Our object is not to discredit science, for the knowledge of Truth and God should harmonize, and all science whether physical or spiritual is worthy of every encouragement. If we always made sure of the facts of experience, whether of the so-called physical world, or of man's psychic nature including religious experience, and clung to them, and did not attach undue importance to mere theories and did not prefer the mechanical and insentient views of the universe simply because it pleased us to deduce consciousness from the conglomeration of unin-

telligent matter or energy, while there is evidence of the incomprehensible Life and intelligence of " nature " and the design in the whole of evolution ; if we attached greater importance to all facts, things would be alright for us both in matters of religion and science. We should not minimize facts and experience of whatever nature. Only we should adandon the prejudiced interpretations and should learn to stand above the mere fashions of the day in thought as well, and should avoid placing the cart before the horse, the interpretation of the simple in the terms of the complex. Thus we shall arrive at true science i. e., true knowledge of things, of the so-called material as well as spiritual nature, and steer clear of the discords within and without by getting rid of the scientific as well as religious superstitions which beset mankind. If the fourth dimension is the incomprehensible source of the three-dimensional world and of all that is in it including mind and sentience, let it be the God of the scientific man, and we have no quarrel with terms as long as they are comprehensive enough for all the known facts of experience including sentience of every thing ; but for ourselves we prefer to moore our bark to the Rock of the Infinite which should also comprehend all the facts which are to be found in the future and which should stand beyond all the masks of theory or hypothesis which He is made to wear by the progressive knowledge of man. If any one likes to look upon the marvellous intelligence whose works baffle human ingenuity and comprehension as a soulless mechanism, he is welcome to do so. *His* will be the spiritual loss in losing touch with Life and its hope. We prefer to believe in Life and sentience as the Source, incomprehensible to the practical intellect, of the infinite variety of phenomenal existence ; and thus keeping touch with it we can help the expansion of the joy and tranquility in our beings, which are declared by all Religions to belong to that Source. If we refuse this more rational view seeming right to the man of religious experience, we can do so only by an arbitrary preference for materialism which declares its poverty by denying consciousness or

sentience which is the positive and elementary fact of life and of the universe. The man of science may justly object to the religious man who denies the right of speculation to science but exercises it himself. We hold that if men excluded speculation—or at least did not endow it with such undue importance as it has assumed both in science and religion, and confined themselves mainly to *experience* or direct perception and feeling, both in the domain of so-called physical sciences as well as spiritual sciences, they could arrive at the bed-rock of *certainty*, and avoid dogmas of religion and science, and the bitterness and intolerance resulting therefrom which hinder our progress from harmony to harmony.

X. Y.

THE TEN COMMANDMENTS OF DAYANANDA.

(By Pt. Chamupati M. A.)

PREFACE.

The Principles of the Arya Samaja have been pronounced on all hands to be cosmopolitan—*i. e.*, they are equally applicable to all lands and peoples of all ages, past, present and future. They may be adopted by any society that has for its aim the upliftment of humanity. They are neither too broad to be definite nor even too narrow to be non-sectarian. They affirm certain positive things and aims, and refute certain doctrines which all right-thinking persons will unanimously affirm to be false. They have in them the certainty of dogmas, and the rationality of universal truisms. Their author, the Founder of the Arya Samaja has, in the very framing of them, given proof of intuitional wisdom, the comprehensive vision of a seer.

Cosmopolitan Outlook.

These rules emphasise virtues both individual and social, and thus pave the way for the progress both of men individu-

ally and of man in the collective sense. By making their personal convictions definite and trying to raise in accordance with them their practical morals, as indi-

Individual and Social Duties.

cated in the first five principles, men of all climes are exhorted to rise individually. By adopting a broad-minded attitude towards humanity, *i. e.* by identifying themselves with the whole family of human, and where possible, animate beings and by seeking to elevate mankind as a whole they are taught the true way to elevate themselves. The progress sought to be achieved is at the same time physical, spiritual, and social. The merging of the little self in the broader self of the society is laid repeated and ample stress on, but a distinct line is drawn between where the voice of the individual ego should have greater weight and where altruistic motives should prevail.

Rishi Dayananda has a knack never to beat about the bush. He nowhere minces matters. He is clear-sighted, concise and direct. This is the principal beauty of his

An Index to the Mission.

sayings and writings. He never makes two and two five. The principles of the Arya Samaja he founded are an index to his whole outlook on life and duty. They contain, as in an epitome, the whole viewpoint of the movement he started. In his larger works which cover bulky volumes, he addressed his great soul to the solution of almost all problems that concern humanity. These problems he tackled according to his own lights and the light bequeathed to him in the sacred literature of the Aryans by *Rishis* that preceded him. The principles of the Arya Samaja were intended to form the first introduction of a novice to his whole mission. In these, therefore, he does not bother himself with credal and philosophical niceties but is content to place before the initiate the broad horizon of his philosophical teachings and the vast perspective of philanthropic action which awaits the endeavour of the Arya working both singly and in co-operation with his fellow-workers. The direct import of the principles is simple. Indirectly they point to other, *i. e.* more detailed teachings, also. We shall,

where necessary, refer to those teachings by the way, so that the reader, while conscious of their express significance, may not miss their inner import. Our main aim will, however, be to expound the express sense of the Rishi's words.

We call these principles the "Ten Commandments" of Dayananda not to institute any comparison between them and the Commandments of Moses, but because we feel their place in the creed of the Arya Samaj is the same as that of the original tablets of the Jewish prophet, which the Jewish and Christian creeds own to be the pith of their teachings. The Ten Commandments of Moses have a splendid history behind them. The history of the Ten Commandments of Dayananda will be written by historians of the future. It will, we believe, be an incomparably glorious history. The future is to be the age of scientific preciseness and comprehensive versatility and the principles of the Arya Samaj possess both these attributes in an unprecedentedly ample degree.

I.

The first (efficient) cause of all true knowledge and all that is known through knowledge is Parameshwara.

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥

Him who is our Protector, Progenitor, Ordainer,
Him who knows all places and beings,
Him who is the one Assigner of names to all entities—
Aye Him all things that are, move enquiring about.

R. V. X. 82. 3.

A Theistic Body.

The first Principle of the Arya Samaja is a declaration that the society which takes its stand primarily on it is before everything else a theistic body. Its belief in the existence of God is perfect. Neither atheism nor agnosticism nor even a tentative conviction in an imaginary Supreme Being has any chance of being countenanced by its members.

The Arya Samajist believes that God is, just as he believes that he himself is and the Arya Samaja is.

The Source of True Knowledge.

The Arya Samaja stands for truth ; its inspiration of truth is derived direct from God. Knowledge which is simply a realisation on our part of truth that exists in and outside us has its ultimate root in the All-Knowing Parameshvara. Along with our evanescent conception of what is true and what is not, fhere is a constant body of known truth which subsists in all ages and all climes. We may know it only imperfectly but the very fact that such truth exists implies that it should be known. If there were no truth, our quest after it were fruitless. Our advancing knowledge in the spheres in which we seek to know truth, *e. g.*, the sphere of physical sciences, is proof that truth is. It exists independently of us. When we affirm the existence of truth, we indirectly affirm also the existence of its inevitable background, *viz.* consciousness in which alone truth can exist. If we cannot know it wholly, some Being, with powers of comprehension superior to ours, must know it. That Being is according to the Arya Samaja the All-Knowing Parameshvara. It is from Him that we get our first prompting to, and glimpses of, truth. Our intuitive knowledge in *yogic* vision is derived direct from Him today, as was all knowledge at the beginning of human creation received from Him by the primeval *Rishis*.

The Facts of Existence.

Knowledge has its basis in being, being *i.e.* in its relational phase. In its last analysis knowledge is a cognisance of relations, spacial and temporal, or in one word physical, and more subtle than these spiritual, among beings and things that exist. Now these relations are not self-determined, but are subject to the initiation and control of the same All-Knowing Divinity. Not intelligent themselves, material substance or substances, cannot fit themselves, as they are in actual fact found fitted, into an inter-related, intelligently laid out universe. Nor can souls of limited capacity, whether viewed severally or as all combined, order into being a world

spacious beyond their joint comprehension. Objects, as they are known, that is, their mutual relations which have fashioned them into things out of the primary substance of which they are temporal and spacial manifestations, owe their being to the all-pervading intelligent activity of an omnipresent, omniscient, omnipotent God. To use a technical philosophical term we believe God to be the efficient cause as distinguished from the material cause of the universe.

Let us, for convenience's sake, call these relations *facts*, for such they surely are. These facts and their knowledge, which latter is simply a registration of those facts in consciousness, have their ultimate source in the same God. Thus ultimately allied at their very root, true facts and right knowledge correspond to each other perfectly. This is what makes the one *true* and the other *right*. The Arya Samaja hits at the very essence of truth by emphasising the fundamental correspondence between reality and knowledge. Being traced to its eternal source. *viz.* God, truth is, as it were, idolised. The God of the Arya Samaja is the God of Truth. It is conviction in and quest after Truth.

II.

Ishvara is existent, intelligent, and blissful. He is formless, omniscient, just, merciful, unborn, endless, unchangeable, beginningless, unequalled, the support of all, the master of all, omnipresent, immanent, ageless, immortal, fearless, eternal and holy and the maker of all. He alone is worthy of being worshipped.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥

Pray only to Him who is one,
The Looker after men;
The manifest Lord, Him of powerful activity,
R. V. VI. 45. 16.

God Personal.

In the 2nd principle are enumerated the attributes of Parameshvara. Beginning with the philosophical formula, *Sachchidananda Swarupa*, meaning that His essential qualities are Existence, Intelligence, and Bliss, this principle, as it is couch-

ed, sets forth in clear terms that the Parameshvara, on whom the Arya Samaja rests its faith is not an impersonal abstraction of *Neo-Vedanta*, but a personal being. The good qualities which inhere in souls and non-souls do not in the aggregate :make what may vaguely for purposes of meditation alone be termed God. God is an actual, a distinct being, in whom all good qualities both negative and positive inhere. Existence is, as we have seen, in His essence. It is His first attribute. He shares this attribute with souls and non-souls, but it is not their existence that may by a fact of abstraction be termed secondarily His. Existence, both His and theirs, is primary, not secondary, as the *Neo-Vedantist* seems to imply in his monistic mysticism.

God Defined.

The ancient philosophers of Aryavarta chose for what in logic would be called the *differentia* of God this threefold characterisation *viz.* Sat+Chit+Ananda *i.e.* existent, intelligent, blissful, because the final categories into which they could resolve all beings were three. God *is*, as *are* souls and non-souls. He *knows* as souls know. The formula *Sat* alone could not have distinguished Him from the other two entities that *are*. *Sat+Chit* would confuse him with souls, as they both *are* and *know*. *Sat+Chit+Ananda* brings out both his similarities and differences with souls and matter. If he were the only eternal entity, simply *Sat* could have served the purpose of definition. The addition of *Chit* and *Ananda* would in such a case be superfluous. His distinctness and superiority in as much as He has their attributes *plus* His own are made explicit by the employment of a threefold formula.

The Three Eternals.

In case we posit the existence only of matter, the passing of inorganic matter into organic living substance remains a riddle. To the evolutionist the origin of life is an insoluble mystery. Life is eternal, it inheres in the soul. We can neither evolve soul out of matter nor matter out of soul. The two are independent entities. They are eternally independent. For if God were their joint origin, the attributes of God

would inhere in them too. God is a spirit. How matter evolved out of spirit is inexplicable in the same degree as the converse hypothesis *viz.*, that matter evolved into spirit. God and soul are both spirits but the theory of one transforming itself into the other is made untenable among other things by the riddle of the origin and end of sin. If God be the cause and soul the effect, the tendency to, or to be more fundamental in our conception, the capacity for, sin could not have originated but from God, while if the converse be held as true, this capacity should at the time of transformation pass into God, As no theist would subscribe to these possibilities, it is philosophically rational and religiously reverant to believe in the separate *i. e.*, philosophically distinct existence through eternity of three entities *viz.*, God, Soul, and Matter, the Vedic trinity of the Arya Samaja.

To return to the attributes of Parameshvara. We have shown God has a personality and that His personality is not physical. He is a spirit, of spirits the Spirit Supreme. From all defects to which bodied spirits are heirs, He is of His nature free. He is not born. He does not die. He is changeless. He is unlimited. He is without a form. He is all-pervading—immanent in all that is. He is endless, infinite, incomprehensible even in thought.

God a Spirit.

He fears none and hates none too. In His love He combines the apparently opposite virtues of justice and mercy. He is merciful in that he provides for the souls all sorts of physical material with which to work while they live, and by means of which to enjoy the fruits of what they do. Apart from what falls to their lot as the reward of their actions there are divine gifts, such as air and water, heaven and earth, the starry world above, the green fields below, which every individual irrespective of what merit he has earned by his actions, enjoys. Not that any circumstances can arise when God may deny us the enjoyment of these boons. Bounty inheres in His nature. He would not be God if He were capricious in

Merciful and Just.

the dispensation of His gifts. Those that associate the power to withhold, which they erroneously call free will, with mercy, may find some difficulty in accepting this conception of the Merciful. We believe it is the will of God to be bounteous. The will is eternal; it does not change. In adding to the common fund of blessings, additional joys or sorrows for individuals, commensurate with their actions, the Provident God is strictly just. Our repentence after sin laxens the rigidity of the tendency towards evil, which every perpetration engenders and later strengthens. The hope to escape from punishment, the very idea that such a thing will happen, weakens moral stamina. The courage to face the consequences of what we have done is an indispensable part of moral strength and spiritual fortitude. The very justice of God is His disguised mercy. It is justice that manifests itself in the concrete shape of Law and it is on the face of it Law that upholds the universe both physically and morally.

Omnipotence Defined.

The omnipotence of God too is with us not absolute He can do all things that agree with his nature as God, and in doing them he requires no extraneous help as God. The Laws of God are immutable. He does not practise capricious mercy. If we substitute *cannot* for *does not*, we seem apparently to restrict His power, while in reality we raise the conception of His nature above freaks, in as much as we think of His justice as justice absolute and natural. The handicap which appears evidently to be placed in this way on His will is in fact recognition of the unchangeableness of His nature. An unduly forgiving God has nothing to prevent Him from becoming at times unduly tyrannous. The latter possibility is simply a corollary from the former presumption. His mercies, if simply whims, will lack a uniform reliable rule to guide their dispensation. The very backbone of morality *viz.*, the faith on the one hand that the good we do is properly requited, and the fear on the other that the evil we commit is adequately punished, will be instantly broken, if we once succumb to the presumtion that prizes and punishments are regulated not by the desert

of the recipient, but by the whimsical will of the Judge. Justice without a code is an untenable supposition even in the limited affairs of human life. Extend the conception to the affairs of the whole universe and the impossibility of any theological position other than that of the Arya Samaja will be quite apparent.

Maker, not Creator.

In the matter of making and unmaking the universe, too, the eternal laws of integration and dissolution with which alone the conception of an eternal Designer can be formed, regulate the powers of *srishti* and *pralaya*. What to a cursory observer will appear to be God's inevitable necessity is in truth God's unchangeable will. With the truly great, duty and privilege are synonymous terms. In the case of God these terms become absolutely interchangeable. Their synonymous character is absolute For what are laws? Working symbols of Wisdom Divine. That they are inviolable argues the absolute perfection of that Wisdom. Under this conception no miracles, either human or divine, are thinkable. Whatever takes place in the world of beings happens in the course of nature. Prodigies are a proof of the limited vision of the observer, a result of his incomplete knowledge. The effect, on the mind of the believer, of his conviction of God's wilfulness, if such a perverse doctrine could be believed in, would make him either wilful himself or weak. For the possibility that the results he aims at achieving by obeying the laws of God may be upset by a small freak of what he erroneously regards as Will Divine, will rob him of the spirit of all confidence in the potency either of laws or of his faithful observance of them.

Meditation and Prayer.

Parameshvara is thus a unique conception in the religious creed of the Arya Samaja. Belief in Him fortifies the soul, while for realisation of Him within one's self, prayer and meditation are recommended of both morning and evening. The equitable God of the Arya Samaja will not, because of our outward flattery of Him, be inclined to show us extra favour. His inherent bounteousness and mercy leave no room for

whimsical addition to them. Our constant prayer, dignified and sincere, as all prayers in the Vedas are, makes our resolve adamantine. Before putting forth practical exertion for the achievement of what we should righteously have, we place ourselves in communion with the Supreme Soul, the source of righteousness. Meditation of His immutable traits, first before we enter daily on our duties in life, and later after we have firmly or infirmly stuck to them, or else have disregarded the voice of both our own soul and the Supreme Soul in practice, gives us an opportunity of casting an introspective glance within ourselves. It places us at dawn and sunset, both hours of serious thought, in a position to imbibe as much as we can of His supreme virtues. Constant progress on the path of goodness in accordance with the well-known adage "As a man thinketh so he becometh" is the goal of meditation and prayer, which conjointly we call *Sandhya*.

Adoration of the Formless.

For adoration the Arya Samaja recommends meditation of the Formless—*Nirakara*. Idolatry, instead of smoothing, bars the way of worship. Beginning with the sincere devotion of lovers, which finds concrete expression in stone images embodying in them some serene beatific mood of some sacred personality, this system of adoration of higher men has later an invariable tendency to degenrate into gross formalities, in association with which social and moral evils prevail. Recitation of verses from the Vedas, reflection over the varied concepts of God presented in them and an attempt to embody them in our own character, is the way to approach the presence of the *Supreme*. The *Mantras* are fixed for the adorer, lest his mind left upon its own resources should wander without aim and grasp nothing worthy to be imbibed. This last contingency, if not prevented, will surely unhinge him. The *Mantras* of the Vedas are the light on the path to start with. Their glow increases both in its bewitching intensity and the range of its mental enlightenment, as the adorer fixes his mind day by day on their ever-broadening import.

According to this principle, adoration in the sense of devotional worship is due to Parmeshvara alone. No man or animal, or for that matter any other creature, can take the place of Parameshvara. Nor is Parmeshvara himself believed to be born in the form of one. Incarnation of God is thus an untenable doctrine under the creed of the Arya Samaja. So is adolatry and fetish-worship.

The God of the Arya Samaja is infinite. He is personal, and therefore no vague or visionary being. He knows no form and is, therefore, above comprehension. You meditate on Him, His personal character affording the basis for meditation. This meditation never ceases, as the formless ever widens the scope of the meditative exercise and yet eludes the attempt at full grasp. The felicity of meditation is inexpressible and yet there is always a hankering after more. The thirst is unquenchable. Its ever-increasing intensity is, strange as it may seem, in its very growth, a balm infinitely soothing to the soul.

INTERPRETATION OF THE VEDAS AND THE BIBLE.

V.

(By Prof. Romesh Chandra Bannerji).

The office of the Popes—"those Supreme Pontiffs who stand in the place of Christ" to quote Erasmus (Lindsay vol I P. 181), the theory that Popes alone can interpret Scripture, being successors of Peter the apostle to whom Christ's last words were to look after his flock(see John XXI) that the Pope was the Keeper of the Treasury of Merits (*i. e.* the accumulated piety of the whole Christian community of the world) and that by virtue of this office, he was in a position to absolve a sinner, (say a murderer, an adulterer or a thief,) from his sin if the latter purchased a Papal ticket at a specified price (which practice was known as the sale of

Indulgences)—these and many other questions were contrarily decided by the Protestants and Roman Cotholics and each party defended its own position on the authority of the Holy Scripture. When some Anabaptists held that the Christian precept not to return evil for evil meant that "no real Christian could be either a magistrate or a soldier" (Lindsay vol II P. 438,) when some of them, again, believed that the Biblical passage "Be fruitful and multiply and replenish the earth" meant that Christians should marry more than one wife, when, again, there were schools of thought among Christians which "interpreted such doctrines as the Trinity and the Person of Christ in ways which led to what must be called Pantheism," and lastly, when we find that such important doctrines as Transubstantiation are hotly upheld and refuted not by Catholics and Protestants but also among different Protestant sects, we may be pardoned for thinking that interpretation of the Bible has not always been the same, among different classes of Christians. But one thing is evident from a perusal of the history of Biblical interpretations *viz.*, that the advanced Christians have accepted that interpretation which seemed to them to be in conformity with reason and authority. Their Lord has said to them—"Do unto others as you want yourselves to be done by." May we expect Christian Scholars to abide by this injunction when they deal with the Vedas; if not, are we not justified in judging their Christianity by the mediæval practices like Sale of Indulgences, Pilgrimages, Saint-relic- and Pope-worship? Traces of these practices are still observable in the orthodox Roman Catholics and the Greek church. If a wrong can become a right or vice become virtue, simply because it has existed for many centuries, or because it has been defended by intelligent but prejudiced men, our Macdonells and Winternitzes can no more denounce Mariolatry, and Pope-worship, worship of Saints and relics etc., than uphold the slaughter of animals at

sacrifices and polytheism as true Vedic religion ; for both sets of rites and practices had their defendere, say in Thomas Aquinas and Duns Scotus, Sayanacharya and Mahidhara, and both had existed for many centuries.

We Indians can at least claim a little more genniness for our Vedic texts *i. e.*, the original Mss. from which the Samhitas were printed. Our Sanskrit alphabet is more Scientific, more accurate, in our Scripts we write down the vowel marks to show how the consonants are to be pronounced. But not so with the Hebrew Mss. of the Old Testament. The following passage from Dictionary of the Bible by James Hastings shows how far the original Hebrew text of the present English Version of the Old Testament is reliable :—"The original writers wrote in a different Script from the present, used no vowel signs, no marks of punctuation and even vowel letters but sparingly either they themselves or copyists wrote the texts continuously without dividing one word from another or at least without systematically marking the divisions. Consequently the Canon that the history of the text justifies is that that division of consonants and that punctuation of clauses and sentences must in all cases be adopted, which, everything considered, *yields the most suitable sense.* Yet there are most obvious cases where the Hebrew text gives a division of consonants or clauses which are not the original but have arisen from accident or particular theories of exegesis. Further, where no division of the existing consonants yields any sense or but an improbable sense, it must be considered whether the substitution of similar consonants will. Whether the text thus obtained has any or much probability of being the original will depend on many considerations " (P. 914-915.)

Such is the original text from which the present English translation has been made. The reader can guess the extent to which inaccurate readings may occur even in the origina

Hebrew, not to speak of the mistranslations that may issue therefrom. Only one illustration may be given, for fear of tiring the reader. "In the Hebrew Bible the word for "*man*" is distinguished from the word for "*fire*" by the insertion of the vowel letter *y*." But in many inscriptions and other writings, it has been found that the former word is regularly written without the *y* and is thus undistinguishable from the word for "*fire.*" For instance the expression "And the people are as the food of fire" (Isaiah IX, 19) might also read "And the people are as the food of man." By the change of a single letter in the word rendered 'food' we obtain for the whole phrase "like those that devour men *i. e.* like cannibals" (See Hasting's Dictionary of the Bible P. 915.) "In Psalms 73, 4th verse the present reading is—"For there are no bands in their death : But their strength is firm." (See Psalms, Cambridge University Press edited by Kirkpatrik.) A mere re-division of the words would give another reading *viz.*,—"For they have no torments ; sound and plump is their body" (Hastings P. 915.)

Among these and similar bewildering varieties of readings, which has the Christian Scholar accepted ? That which, in the words of a learned Biblical Scholar, "yields the most suitable sense." But what has been the choice of other Christian Scholars in respect of Vedic phraseology ? To accept and cling to that reading and meaning which *suits their purpose* and *not that* which "yields the most suitable sense ! For example, how have Maxmuller and others read and interpreted the following verse ?

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥

Even knowing that in the Vedas much liberty has been taken with the case-endings and other grammatical technicalities and that Panini and other grammarians have devoted separate chapters to Vedic grammar to enable people to avoid confusion of Vedic Sanskrit and popular

Sanskrit, our Western Vedic Scholars have deliberately tried to interpret the Mantras of the Veda according to the grammar of secular Sanskrit and thus given to the world a wrong idea of Vedic conception of Godhead. In the foregoing verse **जातः** has been joined to **पतिः** instead of **भूतस्य** and thereby the rendering has been made —"He was the born Lord of the world" the implication here being that the Vedic Aryas had no idea of the eternity of God. The word **हिरण्यगर्भः** too has been interpreted as the "Gold-germ," a curious deity of the Aryas ! and the fact that the word etymologically and by a reference to various ancient philologists may "yield a suitable sense," has been conveniently ignored. Lastly, the fourth line has been taken to be an interrogative sentence, denoting Scepticism of the Vedic Arya, and here too the fact that there is no room for doubt in the Sloka as it is addressed to **प्रजापतिः** God the creater of the universe and occurs in the **प्रजापति सूक्त** is forgotten to serve the purpose of the Christian Scholar. What is the reason, pray, of this wilful disparity between the sensible and rational view taken of their own Scriptures and the nonsensical and irrational interpretation put on the Vedas ! Certainly, by this time Western Scholars cannot be utterly ignorant of the epoch-making commentary of Dayananda, based and supported by the authority of the earliest Rishis. At least, it must be admitted that Dayananda's is the most reasonable and refined, of the various Vedic interpretations, being free from all such errors and superstitions, as polytheism, caste, slaughter of animals for so called religions purposes etc. etc. When educated Christians have not Scrupled to reject those old interpretations of the Bible which put up other Intercessors beside Christ, justified absurd and injurious practices, like Indulgences, pilgrimage and so on, when learned Christians have not hesitated for a moment to set aside that old Version of the Gospel which declared Jesus to have been begotten by his father Joseph, as every other human child is begotten,

when we see that such interpretation of Biblicalpassages as laid down a religion prohibition for a Christian to hold any civil or military post, has been pronounced as absurd and unacceptable, when lastly it is seen that those Christians who interpreted the doctrine of Trinity as Pantheism were definitly declared to be wrong by the generality of Christians ; in short, when we see that intelligent and progressive Christians have rejected those long-standing interpretations of the Bible which seemed to them wrong and irrational and have accepted those only which were thought conducive to progress, enlightenment and culture,—when we see this reasonable and progressive attitude of educated Christians towards their own Scriptures, we are at a loss to find out the cause of their tenacity in respect of the mediœval degrading and superstitious commentories of the Vedas. Is it because they want to depreciate the Vedas, the oldest book of Indian culture and civilization in order to applaud their own religion and civilization ?

THE STUFF THAT MAKES THE DIFFERENCE

(Mr. S. P. Kulyar).

Hearing an unusual commotion in the lane I came out to see what it was all about. I saw a youth locked in the arms of one who was somewhat elder than himself. He was struggling to free himself. But the other held him fast and was doing his best to calm him. They seemed to have been merry-making—it was the toddy season—but none was the worse for it. They had all their wits about them. From what fell from the elder it appeared that the youth had given a push to a pedestrian and had received in return a blow or a shoe-slap perhaps, which he thought was too audacious and required a severe chastisement. Indeed nothing would satisfy him but a dagger-

thrust or a broken skull. By this time a third companion came up and on learning of the insult and the injury was dintinctly of opinion that he should be allowed to settle the account to his satisfaction. How could the fellow dare to raise his hand against the youth? It was too atrocious and called for a thrashing. The youth was therefore released and he dashed off in pursuit of the offender who had in the meanwhile thought discretion to be the better part of valour and taken to his heels.

* * * * *

There was a police case. The youth had caught hold of the unfortunate man and had broken his ribs. He was a middle-aged man—poor in physique—poorer still in purse—but a high caste man. And the youth had escaped punishment—thanks to the law and the lawyers—for there was no eye-witness—at any rate, the old man could not produce any.

* * * * *

A commonplace incident it is—one that we see every day of our life and pass on. No body reflects on it—no body gives a thought to it. But there is one person on whom it is not lost—the European Magistrate. He studies in those incidents the psychology of the Indian. He sees that a weak and old man had been attacked and brutally assaulted by a young and well-built man and none had come to the rescue of the poor victim—that none had come forward even to support his case before the court, so afraid are these people of bullies—that the cause for the assault was nothing more than a wounded vanity—that *he* had treated the youth with some contempt and harshness but he never showed the least spirit or a sense of self-respect—and had all along behaved in a servile manner. Is not the Indian character? the character of every fallen nation? Servile towards the powerful—cruel, mean and haughty towards the weak? Each for himself—none for the poor—all unwilling to shoulder responsibility—to face danger—

or to undergo a little inconvenience for good government or social welfare.

* * * * *

A great nation is made of another stuff. I have seen English soldiers—Tommies—pushed and jostled but they never lost their temper—sometimes one stopped short and looked at the jostler but I never saw any thing serious come out of it. That is a great thing. It shows strength of character. When occasion demands, these men—ordinary men—will stand up and face death calmly. These were the Tommies who rushed to the help of Bawla from desperate murderers. Revolvers did not keep them back. Truly brave are these men! I honour them!

When Indians have learnt to keep their heads cool in moments of excitement—to be ready to do duty in face of death or danger, when they have succeeded in raising their character to a higher level, when a sterner stuff has entered into their composition, it will be time for the privileges of the great to come of themselves. Witness Japan.

THE THEOSOPHICL SOCIETY AND THE ARYA SAMAJ.

(By Mr. Shyam Sunder Lal Vakil.)

The Golden Book of the Theosophical Society.

Mr, C. Jinarajdas M. A., vice-president of the Theosophical society has very recently published the above book in which he has aimed at giving a brief history of the Society's growth from 1875—1925. To those who are acquainted with the early history of the Society when it was made part and parcel of the Arya Samaj the book is a surprise. One may even smile at the cursory way, in which this connection, so important and constituting rather a turning-point in the history of the Society, has been noticed and dismissed. Fig. 45 at page 37 of the book

is a facsimile, or rather, perhaps, a photographed copy of a diploma awarded to a member at the time of his embracing membership of the Society which is headed thus "The Theosophical Society of the Arya Samaj of Arya Warat," but this Fig. speaking volumes in respect of the connection could elicit no better remark from the author than what he writes at the top of P. 33, *viz.*, " so close was the relation in the beginning between the two bodies that all the T. S. diplomas issued to members bore the striking phrase, 'The Theosophical Society of the Arya Samaj of Arya Warta." .The almost frenzied practice followed by the generality of our Theosophical brethren in making a hobby of the so-called invisible helpers, Adepts, Masters, the Great Brotherhood etc, in and out of season, has led the author to aver without the least hesitation and justification that this Swami [meaning Swami Dayananda] was himself a pupil for a while of the Great Brotherhood. In spite of publication of letters that passed between the President-Founder of the Society on the one hand and Swami Dayanand on the other and which, being public property ever since their publication, explain the whole situation of the Society at the beginning and which also reveal the true history as to how the two Institutions *i. e.*, the Arya Samaj and the Theosophical Society became amalgamated, or rather engrafted one on the other, as Root and Branch respectively, the author has omitted, studiously as if it were, the least reference to that correspondence. One might be excused if one feels inclined to think that the omission of these facts was perhaps dictated by the consideration of an unwelcome light that would by their mention be thrown on the probable negation of the existence of so-much-talked-of Masters.

The very first letter dated 18th February 1878 which was sent by the President-Founder of the Theosophical Society from America to Swami Dayananda in India and which is given below verbatim for the edification of the readers, shows unmistakably that neither Colonel Olcott nor Madam Blavatsky was acting under the influence much less guidance and direction

of any so-called invisible Masters endowed with extraordinary powers. The letter runs thus :—

To

The Most Honourable Pandit Dayanand Sarswati,

Venerated Teacher :

A member of American and other students who earnestly seek after spiritual knowledge, place themselves at your feet and pray you to enlighten them. The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons whose worldly interests or private prejudices were linked with the established order. We have been called atheists, infidels and pagans.

We need the assistence not only of the young and enthusiastic, but also of the wise and the venerated. For this reason we come to your feet as children to a parent and say, Look at us, our Teacher ; tell us what we ought to do : Give us your counsel and your aid.

See that we approach you not in pride but humility, that we are prepared to receive your counsel and do our duty as it may be shown to us.

(Sd.) Henry S. Olcott.

Again the second letter despatched by the T. S. New York to Swami Dayananda is also very significant. It runs as follows:—

Honoured Sir, : You are respectfully informed that in a meeting of the Council of the Theosophical Society held at New York on the 22nd May 1878, the President in the chair, upon the motion of Vice-president A. Wilder, seconded by the corresponding secretary, H. P. Blavatsky, it was unanimously resolved that the Society accept the proposal of the Arya Samaj to unite with itself and that the title of the Society be changed to the Theosophical Society of the Arya Samaj of India. Resolved that the Theosophical Society for itself and branches in America, Europe and elsewhere hereby recognize Swami Dayananda Sarswati Pandit, founder of the Arya Samaj as its lawful Director and Chief. Awaiting the signifi-

cation of your approval and any instructions that you may be pleased to give.

(Sd.) Augustine Ustain,
Recording Secretary.

It may be that the author of the *Golden Book* is so far unaware of the above carrespondence, If so, his want of acquaintance with these facts which could be easily known by a reference to the published literature of the Arya Samaj as well as the T. S's own Records can reflect no credit on him. Every author even when doing no more than compiling is expected to find out by critically applying his mind, the meaning of compiled facts and thereby guided to other facts which are to be obtained elsewhere. The Fig. 45 meant nothing if it did not demand of the author to see why the striking phrase *i. e.* "the Theosophical Society of the Arya Samaj of Arya Warta" was there. A little query by the author to himself would have led him to the Society's own papers and those published by the Samaj long ago. The author has also assigned an incorrect and untenable reason for the severance of the connection between the two Bodies, but this I may take up later on.

PILGRIMS OF HOPE.*

By T. L. Vaswani.

Friends ;

Affectionate greetings to you all. I wish I were in your midst to have your blessings. Pilgrims of Hope are ye ; and in you and such as you, the nation's youth, I see the promise and potency of India's future.

In the days of the National Movement in Bengal over a decade ago, there were young men restless with the longing for India's freedom. Several of them, shadowed by the

* [Message sent to the Annual Gathering of the Behari Students' Association, Bhagalpore.]

police would stand by the river-bank or move about in noisy cities with the dream of Swaraj in their eyes and with the prayer on the lips :—Deliver Thy children, O Mother : The bureaucracy had recourse to indiscriminate arrests. Many young men were sent to jail without any trial—on mere suspicion. Youth repressed was not vanquished. Government felt compelled to conciliate the country, The indomitable spirit of the nation's youth and the World-War,—not the 'petitions' and paper-resolutions of 'politicians,'—wrung from Britain the Reforms Act. Once again it will be the Nation's youth who will take the country forward and yet forward until the goal is reached, and India stands erect among the Nations.

The future is with the nation's youth. Many young men and women are dreaming to-day the Dream of Freedom. But they are not yet organised into a Great Body. Youth-movements have, in other countries, done great things. Much has been done by Young Italy. Ireland owes much to Young men. There is a "Youth movement" in Germany. It has two wings. The one is the "Workers' Youth," representing young people of the Industrial Class. The second consists of young Men and Women drawn not from the workshop but from the Universities and High Schools. The Workers' Youth believe in social reform and international Peace. The Young people of the Universities and High Schools believe in return-to-nature.

An Order of Young India is needed to check the process of disintegration in our life. Cohesive forces have weakened; those of disintegration are spreading. India is not acting as one will. And until she develops a will-to-act as a national personality, she may not hope to achieve.

India is not acting as one will, mainly because she is not thinking as one mind. Unity,—not the fleeting unity of feeling but a truly fruitful unity,—must grow out of knowlege. Indians—Hindus, Muslims, Parsis, Christians,

Jains,—must *know* India, her genius, her culture, her ideals. There can be no true unity which is not a unity with our ancestors, our race-consciousness through the centuries. All attempts at unity which ignore or trample upon our race-memory and the ancient Ideals of the India that was truly great, are, I humbly submit, foredoomed to failure.

Therefore I plead for a new renaissance of Indian Culture. Not many are aware of how much students in China are doing for the national movement in their country. "The most popular cry," writes an English critic "among the students of China is :—"China for the Chinese." The Youth of China are aflame with passionate patriotism and are demanding that China shall no longer be a pawn in the game of the nations. And this patriotism of the students in China is deepened by a new knowledge of their ancient history and ancient ideals. The same English critic observes—

"These young students are learning more of their own history, of their ancient and wonderful civilization. They know that China had highly developed and civilised life when Europe and America were peopled with painted savages. This knowledge of their ancient greatness is increasing their national pride, and deepening their conviction that China has, also, a great future to look forward to."

In India so many even of the 'educated' know so little of the genius and ideals of India. Much of the current education is, I am afraid, educated ignorance. I have heard not a few of the Indian graduates argue that India never showed any political genius. India at best, says our young educated graduate, produced religion, and religion, he observes with a benignant smile, is supersitition. Yet if he will but care to study the ancient history of India he will know that far back in the dawn of history in the far-off Vedic age, India had developed a theory of constitutional monarchy and a democratic constitution. The Vedic King

was not a despot, nor a benevolent autocrat. He was elected ; he had a Council guided by wisdom of the Rishis, and the State was practically shaped by Samitis or Popular Assemblies. In post-Vedic times we read of the establishment of *ganas* or republics in India.

The more we know India, the more may we understand her genius and the value of her great ideals for the modern age.

One of the Ideals is,—service of the poor, worship of the *Daridra Narayan*. India needs young men who inspired by this Ideal, will do simple lowly tasks and realise unity with the poor and lowly. Hercules was the greatest hero of Greece. And to him was given the task of cleansing the stable. A 'Sudra's' task,—you will say. It is the right doing of the 'Sudra's' task which makes one hero.

Every soul is sacred. What is done against the least of God's lowly ones wrongs the sanctity of the soul. We have done this wrong. Millions of the suppressed classes in this country bear witness against us in the Court of Him who loves the lowly and the least. Can we hope to win Freedom without atoning for this sin ?

Unless ye pass through the Gate-way of Man, ye never may enter the Kingdom of God. Who serves Brother Man worships the Lord of Love.

CONTEMPORARY THOUGHT REVIEWED.

JAIL ADMINISTRATION IN ANCIENT INDIA.

Amareswar Thakur M. A. writes in *the Journal and Proceedings of the Asiatic Society of Bengal*, issued September 1926 :—

The jail is to be constructed according to Manu by a public thoroughfare. The purpose is obvious. The sight of the prison and the life and hardship of the prisoners is intended to serve as a deterrent. Thus explains Kulluka: 'the

jails should be built by the main road in order that the prisoners chained, overpowered with hunger and thirst, with long beard, nails and hair may be seen by persons of evil propensity and that they may thus be deterred from perpetrating further crimes.' The official in charge of constructing jails is named *sannidhata* by Kautilya. Kautilya lays down that the rooms for men and women in a jail are to be separate and well guarded. A prison is to be furnished with privies, wells, bathrooms, means of averting fire and poison and of worshipping the gods. It is further stated that when a convicted person is to enter the jail, the Superintendent is to declare to him the offence which has caused his imprisonment ; failing to do so the Superintendent is to be fined with the first amercement. Both Kautilya and Sukracharya tell us that the repairs of roads, sowing seeds on crown lands and such other menial works are to be done by prisoners. Kautilya further says that if the Superintendent of a jail overworks any prisoner or makes him work more than his strength permits, then the former becomss liable to be fined. We know from the Sukraniti that the caste distinction was duly observed in jails too, for we find it stated there that the work special to the caste to which a prisoner belonged had only to be done by him. We may also gather from Kautilya that proper care was taken by the authorities of jails as to the food and drink given to prisoners and any officer acting contrary to these elementary laws or depriving a prisoner of these comforts was punished with fines. Kautilya bears evidence to the heinous practice that prevailed in older days of receiving bribes from the prisoners by officers of jails who, of course, were not free from control from higher official authorities. We know further that prisoners were often subjected to unjust torture and transferred from one jail to another without any apparent reason and that the officer responsible for such deeds was duly punished. An officer obstructing a prisoner in such of his daily avocations as sleeping, sitting, eating or excreting was fined.

What difference between Indian Jails under an Aryan regime and as they are administered today!

The learned writer continues :

Punishments as conceived by the Indian law-givers were meant not only as a retributive but also as a corrective measure. It is expressly enjoined in the Arthasastra and the Sukraniti that the king after punishing the guilty should make them pure and teach them how to live rightly. It is further enjoined by Kautilya that once a day or once in five days prisoners are to be purified. The intention of punishment was thus evidently to reclaim offenders as useful members of society. Sukracharya's injunction 'prisoners should be given insufficient and bad food' should be regarded as referring to a discipilnary measure temporarily adopted against those of the prisoners who proved refractory. A reference to unruly prisoners is found in Kautilya. The officer who helped such prisoners or let them out after breaking the jail made himself liable even to a sentence of death.

Purification was a speciality of Aryan jails. It was meant to raise the prisoner spiritually so as to make of him a better citizen after he came out of prison.

HOW WE REMEMBER PAST LIVES.

Thus R. Machell in *the Theosophical Path*:—

What is character but the digested memory of past experience ?

Why should we remember more than we are able to assimilate ? As a matter of fact I think we all carry with us a host of quite unnecessary memories, which take the form of personal peculiarities, vices or virtues, likes and dislikes, not to be attributed to heredity, nor acquired in this life. Where do they come from if not from memory ?

As to memories of specific events in which we may have had a share, why should we expect to remember what we may have done in another body if we forget so recent an event as the birth of the body that we now inhabit ? And how can we accept as genuine the so-called memories of past lives of people who cannot recall with any certainty what happened to them during the first few months of their infancy ?

No ! Better forget the past with its mistakes, assured, as we may be, that somewhere along the path of evolution we shall have the opportunity to reap the harvest of the causes we have sown like seed along the way. There is no need to carry with us all the details of that sowing. No ! Rather be grateful to our loving mother Nature for the power to forget. Be grateful to the law of life which draws a veil across the screen of memory setting us free to sleep and dream awhile. Be grateful to our good friend Death, the guardian of the land of dreams. And above all be grateful for the creative power of imagination, which reveals to us the possibilities future holds in store for those who find the Path. You will know soon enough why you do not remember your past lives.

IMMORTALITY.

The same writer says :—

Whence comes the craving of this perishable creature for immortality ? Why all this grieving for the dead ? Would you desire a play to last forever ? Yet we consider immortality a godlike quality. That is perhaps the real key to the problem: for man is not merely mortal ; there is in him a quality of permanence that ranks him with the gods, and makes him rebellious to the common law of change.

The immortal quality in man is not now generally understood; it is looked upon as something desirable, possibly attainable, but not here and now. And so man seeks it in the wrong direction, not in himself but in the minds of other men, as fame. What is more fleeting than this immortality, this fame, which is blown here and there according to the caprice of the hour ? And yet men who were counted wise have sought it ardently, not knowing that the permanence they yearn for is theirs already, rooted in nature, in the soul of things, the self itselt, the great I AM.

Seeing the perishable nature of all things, man the immortal rebels and seeks to give permanence to his thought-creations: but no form is permanent ; and if a formula endures beyond the ordinary term, then the eternally chang-

ing modes of mind soon render this survivor from a former age a mere anachronism. The only quality that endows a creation with somes how of permanence is spiritual significance, which is the soul of art. And what is art but the expression of the soul? And what is the work of art but a significant form, or one that expresses the eternal and has power to stir the souls of men?

An artist may endeavor to create permanent forms by a judicious selection of appropriate materials; but no materials are permanent. If he would endow his work with immortality, he must create it a living thing that renews its life each time its beauty kindles in a living soul a flame of spiritual energy. That flame can know no death, for it is life. Its bodies change and perish, but the self within is of the same essence as the eternal; it does not die, but constantly evolves new forms for its expression. And what is form but limitation? A balance of forces.

SEX A SPIRITUAL STATE.

The famous Polish philosopher Wincenty Lutoslawski has some thought-provoking remarks on the character of sex in the concluding chapter of his recent book *The World of Souls*. For more than twenty years the book lay unpublished, and the last chapter is a later addition to it. The reflections of the philosopher contained in this chapter therefore are a result of life-long thinking and cogitation.

In order to reach a definition of the spiritual aspect of sexual difference we have first to decide whether we consider this difference as a permanent state of the innermost Self or as only a condition resulting from incarnation. Am I a man because my pre-existent and immortal Self received from my parents a masculine body, or have I myself built a masculine body out of a matter furnished by my parents, because I am a masculine Self? And if I am a masculine Self, is this masculinity something that can never be changed, or only a phase of my spiritual existence?

Such questions are not likely to be asked by everybody. Most men do not care to know such things ; or they do not admit the possibility of such knowledge. Most of us have not even a clear reminiscence of our own past lives and it is more difficult to ascertain the past lives of others. Without such a memory how could we pretend to know the eternal destiny of our Selves and the mystery of sexual differences in body and mind ?

We must here follow the same method as in every other investigation of reality. Every science is based on intuitive guesses which are verified by some kind of objective experience. Conformity with the experience of our senses is the test of physical hypothesis. But there is a vast field of spiritual experience not less evident than the experience of the senses. Dante's love of Beatrice was to him a fact not less than the colour of her eyes, though everybody could see the colour of those eyes, while very few men can understand such a love or have themselves experienced similar feelings.

It is true that only very few human beings obtain an absolute certainty, first, of their immortality, then of their pre-existence, and finally of their sexual destiny. But an intuitive certainty as to their sexual past is possible for those who earnestly strive to know the truth about themselves. I know for certain, and with the same degree of unchanging certainty as I know of my immortality and pre-existence, that my actual masculine sex is not imposed upon me from without by the conditions of my conception in this particular incarnation. It is my own work and corresponds to a pre-existent state of my own Self, which, however, was not always the same ; and I know that in my eternal past I have experienced both sexes, though certainly not in such alternation that after each masculine life a feminine life should be the rule. I do not know whether I need ever be a woman again, but I am certain that I have been many times a woman. There is nothing in the life of woman totally foreign to my own Self.

Such a subjective certainty is a psychological fact which, as the testimony of a single individual, might be a personal illusion. But if it is a genuine and spontaneous certainty, it is as permanent throughout life, when once reached, as the similar certainties of immortality and pre-existence.

MARRIAGE AN INDISSOLUBLE BOND.

The book as he first wrote it in 1897 contains a chapter in which the allowability of divorce is advocated. In the last chapter, however, which was written in 1923, he adumbrates quite the contrary view, as will be clear from the following excerpts :—

In the long struggle between the sexes, there is one great feminine victory due to Christianity : the ideal of indissoluble marriage. If two beings of opposite sex, with the full understanding of what it means, join each other in a truly indissoluble union, they acquire a peculiar experience, not accessible to those who marry on the understanding that they may divorce. Dissoluble unions are inferior, not only morally but also in the sense of mutual absolute possession (and complete satisfaction of all the senses,) to true indissoluble marriage.

The modern agitation in favour of divorce is a misguided aspiration towards the same ideal of indissoluble marriage. People want to dissolve such unions as are not true marriages, in order to enable everybody to meet the true partner for a really indissoluble marriage. But they are not aware that by overthrowing the public sanction of absolute indissolubility they destroy precisely what they desire to obtain. A divorced woman can never fully believe in the definitive character of a new union, as those believe who take the risk of a solemn affirmation and obligation of indissolubility, without any possible recourse to law in order to justify or mend their mistakes.

The indissolubility of marriage was unknown in pagan antiquity. There remains even now a higher stage of indissolubility to be reached, beyond the claims of the Christian

Church. The Church sanctions a kind of polygamy in the successive marriages of widows and widowers. Strict monogamy and absolute indissolubility would give only one wife to each husband in each life, as death should not be considered a motive for divorce. We may go even one step farther and imagine the same feminine Self associated as wife to the same masculine Self in successive lives. Finally, such a close and eternal relation of two spirits might exist that they should have been to each other alternately husband or wife in successive incarnations,

Had the author been aware of Aryan customs, he may not have given the credit for the introduction of monogamy into human shciety to Christianity. The ideal of Aryan marriage may satisfy the highest aspiration of a married couple who regard wedlock as a spiritual bond. What Christianity bas not even attempted was accomplished long ago by Aryans of yore. Even the desire to continue the union through more lives then one finds expression in Aryan literature.

Thus we see that even such a simple law as is the indissolubility of true marriage, being the outcome of true Love, may be interpreted as a succession of different forms of sexual union.

I. The ordinary indissoluble marriage, as it is admitted by the Roman Catholic Church, implies the possibility of successive polygamy, as it unites two persons only for the short span of the life of one of them, who dies first, and allows the widow or widower to contract another valid marriage. Here the indissolubility is limited and conditioned by simultaneous earthly life and a dead person is treated as non-existent.

2. A higher form of indissolubility is the union of those who vow to each other fidelity even in the case of death, and who keep such an obligation. The practical fulfilment of such a vow implies an actual intercourse between the living partner and the one that has lost the body but remains

an immortal active soul revealed by Love to the faithful partner.

3. A still higher form of indissoluble marriage is the union of those who not only remain faithful to each other, despite the death of one of them, but are absolutely certain to meet again and again in successive incarnations, always as husband and wife. This is a very rare form of indissoluble marriage.

4. Finally there remains the highest degree of indissoluble union, when not only the death of one partner, nor the death of both, can separate them, but even the change of sex in successive incarnations does not tempt them to seek or to accept other partners. Such lovers have been to each other husband and wife, brother and sister, father and daughter, mother and son, and they recognise each other at first sight in each incarnation, even if the greatest differences of age, rank, wealth, education, nationality should conspire to separate them.

Endurance of an imperfect union may be the best preparation for the final discovery of the right partner in a future incarnation. Those who have once made a mistake are particularly liable to make other mistakes, and therefore no safer advice can be given to them than the exhortation to endure what they brought upon themselves. Those few who are certain of having discovered their true and definite destiny will neither ask advice nor listen to it.

On the other hand, if love is not such a transcedental and absolute reality, if true marriage depends on mutual goodwill of any two persons who understand the rules of the game, then there is no need to break any existing bond as long as we can improve it, and it would be silly to hope that a future union will be happier at the cost of an avowed past failure. This is the classical doctrine which condemns the romantic view as a perverse invention of the evil spirit. Social peace and moral order seem to be safer in an un-romantic world, where the stability of sexual unions does

not run the risk of sudden revelations which overthrow every existing link and obligation.

SOCIAL INTERCOURSE BETWEEN THE SEXES.

In order that free social intercourse between the sexes be immune from immoral results, both men and women have to be imbued with higher feelings as regards sex than are today current in ordinary society.

The difference of sex influences also other human relations besides love and marriage, namely friendship, fatherhood, motherhood and brotherhood. There is the possibility of pure friendship between persons of different sex, which will not lead to exclusive love and will still be a feeling different from friendship between persons of the same sex. The full growth of such friendships free from temptations appears to be conditioned by the experience of true exclusive love which feels no jealousy. Only those who have found their love can peacefully enjoy innocent friendships with the other sex. Otherwise every such friendship is threatened by the sudden revelation of love which spoils its purity.

The real differentiation of sexual friendship presupposes the emancipation from superficial sensual attachments which are not exclusive. There is a succession of degrees in sexual experience which starts by animal carnality and ends in true love distinguished from pure sexual friendship. That so many men still disbelieve in such friendship proves only that they are equally ignorant of true exclusive love and see in every woman a possible mistress.

The relation between father and daughter or mother and son implies true friendship and something besides which is sexual fatherhood and sexual motherhood. A father loves his daughter otherwise than his son, but such a differentiation of sexual feelings is the ripe fruit of a long growth of the soul.

Also the relation between brother and sister differs from the brotherhood or sisterhood prevailing between persons of

the same sex. No definition of these feelings is possible, and very few individuals experience them fully. They are not a necessary consequence of the common origin of two persons from the same parents, as physiological brotherhood does not necessarily imply spiritual brotherhood, *and this last is possible also without consanguinity.*

HOW HIGHER SPIRITS CAN BE BROUGHT TO THE EARTH.

The following will remind the Arya Samajist of the ceremony of *garbhadhanam* which the scriptures enjoin :—

Conception depends on a peculiar relation of three spirits, those of the parents and incarnating Self. Only when true love unites, the parents can a Self of the highest kind accept their body. Imperfect unions of selfish and carnal people furnish the opportunity for the incarnation of lower spirits. The emotional and spiritual attitude of the parents towards God in their union has a greater influence on the character of their children than physical heredity. Parents who are aware of this may attract towards their bodies by humble prayer and faith, in unselfish devotion, the highest kind of incarnating spirits, who come down on earth, not because they crave for sensual life, but because they wish and intend to serve and to help others by improving the conditions of human life on earth.

This incarnation of the highest spirits, of men of genius and of Saints, has been usually worked unconsciously by pious parents united in true love and guided by higher inspiration. Conscious striving for such a fecundation transforms deeply the marriage relation and may be considered as the highest human Art, as it calls into being, not images or symbols like the other arts, but living persons, incarnated spirits. They receive a strong and beautiful body from their loving parents and they give them heavenly bliss; for there is no joy greater than the rejoicing of a father or a mother at

their children's attainments, if their whole life was directed towards this goal.

How such a result can be obtained those who are united in a consciously indissoluble union for mutual help towards ideal perfection learn easily by claiming boldly from above the necessary inspiration and acting up to the light which is never denied to them. They will be guided from step to step in their endeavours; and every pair of lovers entering this noble competition will be amply rewarded for their unselfish devotion and their repudiation of vulgar gratifications.

UNEXPLAINED LUNAR INFLUENCES.

Our ancient scriptures have laid down in positive terms that the rise and fall of moon have an undoubted influence on the seminal fluid in man and the ovary of woman—in fact on the nubal woman and the virile man. That this belief has some scientific basis is proved by the observations on animals other than man made by Dr. H. Munro of the Cairo School of Medicine, Egypt, and summed up by M. C. J. Ryan in *the Theosophical Path* for August 1926. Says Mr. Ryan :—

In Southern Europe the sea urchin is considered a great delicacy and its ways are naturally well-known to the fishermen and their customers. It is a matter of common knowledge in Suez, at the Red-Sea end of the Canal, that for a period about every new moon the contents of the sea-urchin's shell are greatly shrunk and not worth eating, but as moon increases in light a new crop of eggs begins to grow and just before full moon the empty spaces in the shell are filled with the roe and the creatures become the succulent morsels which have been greatly esteemed by Southern epicures for thousands of years.

Dr. Fox frankly admits that there must be some connexion between these conditions and the lunar periods, but how or why is not clear. The tidal explanation is unsatisfactory because Suez sea-urchins have only one rhythmic cycle in the month, when there are two periods of spring-tides in that

time. He suggests that the phenomenon may be due to the changes in the light of the moon or to possible variations in atmospheric electricity having a lunar period, but it is not easy to establish connexions between these and vital phenomena in the present state of our knowledge.

Yet there is no denying the facts, and, as Dr. Fox points out, the ancient Greeks knew it perfectly well, for "Aristotle most precisely tells us that the ovaries of sea-urchins acquire a greater size than usual at the time of full moon (*De Part. Anim.*) Also Oppian in the 'Halieutica.'" It seems that while the change of size and the spawning of sea-urchins at full moon is true of those in the Red Sea it does not occur in the Mediterranean, and Dr. Fox suggests that the Greeks accepted the statement in regard to the Red Sea and applied it indiscriminately to shellfish in general, "an amazing example of the power of authority in tradition." Perhaps, however, the Greeks were not so credulous. Possibly the habits of the sea-urchins of the Mediterranean have changed since Aristotle's time and no longer correspond to the lunar changes. It would be interesting to know whether modern local conditions have affected them and slowly broken up the rhythm. It is not so long ago—geologically speaking—since the Mediterranean was an inland lake.

Referring to the belief of the ancients that various fruits grow more rapidly at full moon Mr. Ryan refers to recent experiments of Miss Elizabeth S. Semmens of the Liverpool University, England, which favour this view, and says:—

Suspecting that polarized light might be responsible for this—for the reflected sunlight reaching us from the moon is polarized—Miss Semmens experimented with seeds and growing plants and found that polarized light greatly stimulated their growth, so that the reason for the ancient 'superstition' of growth of cucumbers increasing about the period when the moon gives its greatest light (polarized), has been established on reasonable grounds—though no one has the

slightest idea *why* polarized light should stimulate the breaking down of starch into sugars, an important factor in plant-growth. Further particulars about this matter will be found in THE THEOSOPHICAL PATH for July 1925, page 55, and in *the Scientific Monthly* for December 1924.

INDIAN EDUCATION, PAST AND FUTURE.

The following article which Sir Brajendra Nath Seal Kt, M. A., Ph. D.. D. Sc. contributes to the 'October number of *the Prabudha Bharata* requires to be carefully read and deeply pondered upon :—

The soul of India has through the ages gone on creating a synthethic culture, in which nature and man have been comrades, all sentience has had its kinship recognised with reverence and homage, and the group or communal consciousness has been the nursery and school of the individual conscience. The essential stamp of the Genius of India is seen in many features of this indigenous education—in the out-door or open air study in intimate touch with nature, in a corporate life or residence which weans the young from the home for initiation into the greater family of the academic corporation, in long and leisurely years of scholastic study, and above all, in the rule of Brahmacharya, the rule of the student life comprising three great vows, the vow of chastity, the vow of poverty, and the vow of labour. The vow of Brahmacharya embraced not only abstinence from luxury and from all impure excitements, not only temperance in mind and body and speech, but also the obligation of Rita, the truth. The vow of poverty abjured all covetousness and money-getting so that the private purse of the student, prince or beggar that he might be, was cut down to the barest minimum. The vow of labour imposed on the Vidyarthi, the seeker of knowledge, menial duties for the Gurugriha and the student brotherhood, not omitting building and household economy and conservancy, and made honourable even begging for the maintenance of the Gurukula. The educational ideal was two-fold in character : in an individual reference it was Atma-vidya, or Brahma-vidya, the

knowledge of the Self, or the vision of the Absolute as the Self, the ultimate goal, to which every soul must press forward in the cycle of births and rebirths; in a communal reference it was the conservation and transmission of the tradition of culture and learning, of the arts and sciences, from generation to generation, a debt which the individual owes and must repay to the Rishis, the Fathers of the Race.

One characteristic mark of the educational organization was this:—education was organised as an integral element in a man's social status. The social and communal (village) systems on which the educational organisation was based ordained a practically free and compulsory higher education for the Brahman, Kshatriya and Vaisya classes, and a well-nigh universal primary education for the village communities. This social and communal status not only socialised education, it ensured that the theoretical instruction, whether elementary or higher, was supplemented by vocational training in and through the Upavedas, and later on, through the Vidyas and Kalas (sciences and arts),—though there was a retrogression in the latter-day Chatuspathis and tols.

In the mediæval tols, the curriculum was narrowed down, and there grew up special schools for literature, grammar, law, Nyaya, Vedanta, medicine, mythology, Tantric rituals, etc. Lexicology, grammar and the elements of Belles Lettres and Rhetoric were common to all the schools, and would be studied for a period varying from five to seven years or more. The specialisation would then begin. "Advanced literature (including grammar, lexicology, rhetoric, poetry and the drama) would take about five years, Logic, Metaphysics and Theology from ten to fifteen years, Law (the Smritis, the Sangrahas and the commentaries with elements of Mimamsa) ten years, Mythology (the Puranas) and Tantric Rituals, four years." The course of study often lasted, as Dr. Thomas noted, for twenty years, from the tenth to the thirtieth year.

The curriculum of study in the Arabic muktab would include Etymology, Syntax, Rhetoric and Logic in the first three or

four years, and subsequent courses of (1) Literature (for three or four years), (2) Jurisprudence or Tradition (for five years or more), and (3) Logic, Natural Philosophy, Geometry, Algebra and Astronomy for five years or more.

Let us not superciliously dismiss those studies as 'learned lumber.' The Astronomy and Mathematics were not less advanced than those of Tycho Brahe, Cardan and Fermat; the Anatomy was equal to that of Vesalius, the Hindu Logic and Methodology more advanced than that of Ramus, and equal to Bacon's; the physico-chemical speculations on combustion, heat, chemical affinity, clearer, more rational, and more original than those of Van Helmont of Stahl; and the Grammar, whether of Sanskrit or Prakrit, or of the Semitic tongues, the most scientific and comprehensive in the world before Bopp, Rask and Grimm.

Even in the dark first decade of the 19th century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshini grants of the Peshwas. Even in that *fin de siecle*, not less than 30 per cent of the boys were at school, and not less than I in 600 or thereabouts (as compared with Scotland's proud climax of I in 500 twenty-five years ago) were receiving in the tols and muktabs an advanced instruction in Grammar, Rhetoric and Belles Lettres, in Logic, Law or Astronomy, in Therapeutics and Medicine, roughly corresponding to the University grade in our days. But when the new learning from the West installed itself, the gentry and the priestly classes disdained to pay court, and the figures show with great probability that of every hundred who had devoted themselves to the Higher Learning in Pre-British India, only 16 had betaken themselves to the New Learning by the end of the 19th century, *i. e.*, till so late as three decades ago, and the residue had diminished by 36 per cent. The total number of persons engaged in advanced studies had been actually

diminished by a third. It is only since the advent of the new movements of the Teaching University and the smaller regional University in the India of the last two decades that in the University grade of education our generation is beginning to push on to the point to which mediæval India had carried us before. But a school to every village is yet a far cry. The village communities of old organised such things better, for theirs was a growth from within.

Such was National education, the genuine Swadeshi commodity.

The Indian educational ideal to-day must be a living expression of this Indian mentality, a new construction of the Indian genius in response to the moving forces of the Time Spirit and Universal Humanity.

For historic continuity cannot be broken with impunity: our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting an old historic organisation without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored.

At the same time, we must march abreast with Universal Humanity and fall in a line with its serried ranks.

Fortunately, our Indian civilization, amidst much that is crude and obsolete and destructive of healthy social tissues, has in its essentials been one of the great civilising forces of human history, as an age-long priest of Humanity and Cuture to more than half the human race; and in particular the Indian *educational* ideal and organisation, which was worked out in consonance with this civilising mission, had all the essential elements of progress, so that it is not for us a difficult task to reconcile the demands of the modern spirit, of modern ideals of education, with fidelity to the genius of India.

I will illustrate this in detail.

First, take the essentially modern idea that education is a form of community service just like conservancy and sanitation. The Indian village community also made it a communal

service, and the village schoolmaster was common as common land and common water. It is no wonder that so late as the end of the eighteenth century India gave England the first hint of elementary schools for the masses, for, as Macaulay's schoolboy knows, the Lancaster syst m was of Madras origin.

Or, again, take that distant vision of a free and universal secondary education, an idea which has travelled very far from the old English prejudice, now happily obsolete, that secondary and higher education was a luxury, and more or less the monopoly of the rich. The Hindu social system, as we have just seen, was based on a compulsory and practically free secondary or higher education for Dvija or twice-born classes (including, be it noted, merchants and traders) irrespective of wealth or social position, so that to the poor Dvija learning became his portion in life. What was however wrong with the old system was the blindness to the fact that every man is a Dvija, twice born, being born once of Nature and once again of the Spirit.

Or again, take socialisation, that modern panacea for the evils of overweening individualism. I have already pointed out that in spite of the Hindu's individualistic concept of Moksha (liberation) and Atmavidya (self-realisation,)—and even in this matter there was the struggling idea of Sarva-mukti, the liberation of all creatures at the same time,—education itself was organised as an integral element in a man's social status (his Varnasharamadharma.) With the Hindu, social solidarity was supreme, Lokasthiti (social stability,) Lokasangraha (social solidarity,) Mahajanapratyaya (social consensus,) and Mahajana-sampradaya (social continuity,) were stressed in the life of the individual as a member of society But the equally essential element of social equality suffered, and accordingly when we orientate our University education in such a way as to illumine it with the light of social ideals, we must stress the ideals of social equality and social justice so as to redress the balance. Islamic

culture exemplifies social equality, and latter-day Hindu revivals have also been imbued with it as an ideal, probably from Islamic contacts

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EDITORIAL REFLECTIONS.

THE CALL OF THE MOTHER.

This is the significant title of the remarkable book written by Lady Emily Lutyens and just published by Methuen & Co. In *the Occult Review* for October there is a detailed appreciation of the book. The book marks a pronounced reaction against the process of the dewomanisation of woman that has been going on for some time past in the occident in the name of the Feminist Movement. Our holy Vedas and Shastras speak of motherhood as something which crowns and sanctifies womanhood and makes it worshipful. It is the supreme consummation of Nature's glorificatian of woman. Woman is so only in outward form and knows nothing of the ecstacies and transports which are the inestimable privilege of her sex so long as she does not become a mother and thus fulfil her supreme destiny. Woman, indeed, becomes truly beautiful and entrancingly charming only when Nature has whispered into her ear the message of maternal love and unravelled before her mind's eye the aurora of the Universe. Motherhood, therefore, is a vocation by itself and as a vocation it is just as important as any other vocation—in fact it is the most important of all vocations on earth. Moreover it is a vocation which requires careful training before its technique is properly acquired.

Child-bearing is an art which requires the utmost concentration of attention and the organisation and husbanding of physical, mental, emotional and moral

resources. The ancient sages of India were expert eugenists and had devised pre-natal ceremonies which aimed at training the body and moulding the mind of the embryo in the womb by bringing healthy influences to bear upon the *enceinte* mother. For that purpose she had to hold her body in trust for the offspring and to exercise considerable self-discipline and self-restraint. The Rishis had, therefore, ordained that the woman had to consecrate herself to the service of the unborn and the newly born and had hardly any leisure left for earning a living and for serving the state as a politician. Her services were, even as it was, regarded as being most invaluable and no amount of remuneration that the husband and society bestowed upon the woman was regarded commensurate with the work done by her. No creative vocation was equal to the vocation of motherhood. Surely no poet, no sculptor or artist could create what exceeded himself in worth and worthiness.

It is a pity that these ancient ideals have been forgotten and modern woman has begun to despise all that which constitutes her real worth. The Editor of *the Occult Review* hits the nail on the head when he says:—

It should not be necessary to remind woman of her highest prerogative. The mothers rule the race. Woman just now is making the mistake of regarding motherhood merely as an adjunct to other professions and occupations. As the author quoted above reminds us, " motherhood is a vocation by itself and one of the highest in the world.' It is a vocation which requires the most careful and specialised training. It is the one which at present receives the least. In "polite" circles, as a matter of fact, motherhood is tacitly regarded in the nature of bad taste. Those who can best afford to maintain a family are the first to take precautions against the advent of unwanted children. At the end of the social scale, the least

developed and most irresponsible members of the community are populating the world's great cities with inferior if not undesirable progeny, so that the promise of the future looms darkly ahead.

Lady Emily sums up the fateful problem in words pregnant with deep import when she warns "those who are possessors of material, mental and moral wealth of the nations" to realize in time the danger springing from the preponderance of the "fertile progeny of the unfit." Says she :—"The question before every civilized nation is between racial suicide and racial duty."

The right solution lies, as Lady Emily rightly observes, neither in the artificial devices of birth-control nor in uncontrolled indulgence but in education and chastity or in other words in a life of Brahmacharya. Religion, rightly understood, makes for self-denial and self-denial or inhibition of natural impulses for the good of the race constitutes "the fashioning of character," "the acquisition of mental and moral strength," or education. Education divorced from religion is thus contradiction in terms. Says our author :—

"It is at the age of adoloscence that religion often makes a tremendous appeal to both boys and girls, and at the time of confirmation provides the opportunity of guiding and strenghthening the religious impulse, but too often the child is only fed on the dry husks of worn out theology, or left to investigate for itself the uncharted sea of metaphysics and mysticism, in which too often it loses its balance. It is not the sentimental or devotional side of religion which should be emphasised in the training of the adolescent, for that is generally already there ; it is the scientific training and discipline which are needed to teach the child control of its thoughts and emotions and physical appetites. Religion as a practical guide to life should be emphasised rather than theology.

Regarding Brahmacharya Lady Emily says:—

Chastity on the part of *both man and woman* before marriage should be regarded as a sacrament *involving fidelity of both husband and wife to each other after marriage; restraint in marriage relations, the decision as to times and seasons being always determined by the woman*, as it is she who bears the consequences of that relationship.

The italicis are ours. Lady Emily is only re-iterating the dictum uttered by the great sage Manu thousands of years back that a householder is a Brahmachari or Brahmacharini even after marriage provided he or she is faithful to the marriage vows and observes the prescribed times and seasons. Lady Emily administers the following well-deserved rebuke to the average European male.

"To those who believe that chastity is impossible and undesirable for men I would say:—'Then you must change your attitude towards those women who are sacrificed to gratify this necessity.' Instead of being the most degraded members of the community they should be the most honoured, for they bear the shame, that other women may enjoy the delights of home."

Every young woman is an asset for the community and it is her privilege and duty to bear children and to enjoy the delights of self-surrender and self-immolation. That privilege and that duty cease only when woman becomes so self-sacrificing that she can widen the sphere of her love so much that it becomes all-embracing—in fact when she has become a Sannyasini. Says our author:—

"Only at the stage of complete renunciation, when the mother's arms are emptied of her own children, are they free to embrace the children of the world, the weak and helpless ones who need a mother's love, and the empty arms are filled again when the love for the few has become the love for the many.

It is indeed wonderful that Vedic ideals are once more asserting their sway in the civilized world. And it is good for the human race that this should be so, for the process of national suicide cannot be arrested so long as renunciation, self-denial and Brahmacharya do not form an integral part of education or in other words the ideals for which the Gurukula stands do not percolate to all the educational institutions of the civilized world.

BUDDHA'S IMAGE IN MEXICO.

The following that we take from *the Mahabodhi* for October speaks for itself:—

A New York correspondent quotes a cablegram from an American newspaper which says: A stone figure of Buddha has been unearthed in Fizapan, State of Jalisco, to which archæologists attach great importance. The figure is exactly like those found in China and with other discoveries is expected to prove a connection between the early inhabitants of Mexico and the Chinese. The image has been presented to the National Museum where experts are making a careful study of it. Scientists differ radically over the possible oriental origin of the Indians. Other objects found with the figure indicate a pre-Aztes orgin.

This cablegram promises many things. The correspondent remarks; Though the above press despatch is very brief it will be as revolutionary as if it was all true. Hitherto the reach of India's culture and its influence stopped with the Western shore of the Pacific. Now it has crossed that body of water. What a triumph for our ancestors? That product of Indian spirituality, the Buddha, reached America long before Columbus. In other words, the force of the Soul is stronger and longer than the greed of conquest.

He concludes: It is fitting that since Buddha's image was brought here this continent was discovered in the name of his motherland India. When Vivekananda came to the West he

came to the land in whose womb the Tathagata's image has been sleeping. Let us hope that the above cablegram will be followed by fuller reports of weight and clarity.

Columbus lost the credit of discovering America when the Europeans on landing on American soil found that the people of Peru had since times immemorial been celebrating the Ram Sitava or Dussehra festival and when the image of Ganesh had been dug up there. This latest discovery goes to show that oriental influence upon the New World lasted till the Buddhist period. It has also been discovered that the language spoken by many tribes of American Indians resembles the Chinese language. The world is on the eve of momentous and revolutionary discoveries. It appears that culture has in the past been transmitted from the orient to the occident and the so-called primitive races have a common heritage—the remnants of a civilization which was once magnificent and had a universal sway. That civilization was doubtless of Indian origin as were all the great religions of the ancient world—Buddhism, Zoroastrianism, Taoism, Egyptian religion etc.

SPIRIT MESSAGES.

Spiritism has had its day in Europe. There was a time when summoning the spirits of the dead was the prevailing craze. We are all familiar with Julia Bureau. People in Europe, however, are getting disgusted with the whole affair. If Plato's spirit had been summoned and had explained the Theory of Ideas to which different interpreters attach different meanings, if the spirit of Hegel had made plain to the compilers of encyclopædias his abstruse philosophy so as to enable them to use less mystifying verbiage in their attempts to clarify issues, if Miss Browning's spirit could explain satisfactorily the meaning of sundry verses, if the spirits of Shakspeare and

Bacon acting in concert could explain the part of each in the production of the immortal plays associated with the name of the former, if Lord Kitchner's spirit had cleared the mystery of his death, people would have accepted spiritism as the probable explanation of certain phenomena with which fraud and charlatanism are indissolubly mixed up but which, even after the elimination of these elements, require a rational explanation. As it is, the spirits of the mighty with which the medium in a seance professes to hold converse indulge in such trivialities, inanities and futilities that one is tempted either to discard spiritism or to cultivate a spirit of *nil admirari*. Again it is ridiculous that the mighty, who while in flesh, were so pre-occupied with meditation on problems of life and death that approach to them was difficult, are now so idle that any hysterical woman or any effeminate man with maudlin or mawkish sentimentality could, at will, summon them to his presence and talk to them on subjects which interested them least when they walked on earth. At Lahore, however, the interest in spiritism was at its height till recently when the professing medium was ensnared and made to stew in his own juice and to confess in writing that he was a big fraud who had been exploiting the curiosity and superstition of the unreflecting in order to keep the household pot boiling. We commend to zealots at Lahore the following letter which appears in the current issue of the Occult Review.

SIR,—A friend of mine had a similar experience to that which Miss Domvile relates in her letter. She is not a spiritualist. She went to a seance, and was told by the (supposed) spirit of a young man she knew fairly well that he had just died in South Africa. He told her the disease that caused his death, the place he had died in, and the date. He tried to make her promise to go and tell his mother. This she would

not do at once, as the mother had such a weak heart that any shock would kill her. As I have spirit-sight, I advised my friend, who consulted me on the matter, to have nothing to do with it, as I felt sure the young man was alive. She left me, in a very undecided frame of mind, but when next I saw her she told me that the young man was well, and still abroad. Apparently a mischievous spirit had been trying to use her to cause the mother's death.

I believe that the spirits of the dead are allowed to come back to us, but that any human being can *summon* them at will from their REST I will not believe. My belief is that evil or mischievous spirits impersonate them when called up in this way.

Yours very truly,
PETRONELLA O'DONNELL

LESSONS FROM AFGANISTAN.

G. K. Nariman, the well-known Parsi Nationalist was, a short while ago, in Afganistan attending the Jashn-i-Istiqlal or the Independence Celebrations. His impressions of Afganistan as it today is, will prove a pleasant surprise to many who have been regarding the Afgan as an incorrigibly uncouth specimen of humanity. The present Amir is busy giving a modern look to his country, —more than to the land, to his subjects. He is proceeding in a statesmanlike way to abolish polygamy and gradually introducing amongst his people ideas of political equality which no differences of religious thought should disturb. His government, Islamic as it is, is nevertheless assiduously solicitous about the preservation of Buddhistic images and paintings. On the day of Id, in the very Shahi mosque there is a playing of the royal band. Will not progress in an Islamic country, next door to our own, open the eyes of our Muhammedan brethren of India, and make them similarly liberal?

Several striking, amazing phenomena met me in Kabul, and Paghman, the summer capital of His Majesty Amir Amanullah Khan. I participated in the eighth *Jashn Istiklal*, the Afghan Independence Day. The celebrations extended over a week, beginning August 19th. They attested to the complete modernization towards which His Majesty has been leading his country. Broad thorough-fared, electrically lighted, and efficiently policed, amply supplied with water Paghman, with the various government offices located in diverse buildings, the park, the evening band, the bazars where you can buy articles of western manufacture, where people move about in European costume in motor cars and where some ladies are seen unveiled—who could have expected a spectacle of such advancement? The most experienced statesman Mahmud Beg Tarzi is an accomplished French scholar who speaks Turkish with fluency, Hindustani with ease, and English without difficulty, besides, of course, Persian and Pashtu. The Private Secretary is a man of outstanding talents *an courant* with the politics of Europe. The other ministers and officials like Zya Humayun of penetrating vivacity are efficient each in his own department.

The Ruler devotes himself to the education of his subjects and to bringing about perfect religious equality. When slavery was abolished in Nepal last year, Britain took care to proclaim the fact to the whole world. It had been abolished at least six years previously in Afghanistan, soon after the accession to the throne of H. M. Amanullah Khan. The Hindu groans under no religious disability. He is the Moslem's equal. Every year a number of students, including Hindus, are sent out to Europe for education. Female training is assiduously encouraged. The sovereign practices what he preaches—monogamy.

We Indians, ill-starred victims, to fanaticism, squabble over music before mosques. The enlightened monarch of Kabul has a band playing in the Shahi mosque on the Id day. Mosques of which I intended to admire the interior were shut

in my face both in India and even in part of Persia. In Kabul I entered the principal one boots on.

The country is covered with archæological vestiges, Iranian and Buddhistic. I had the unique fortune to visit many as the first Indian, (above the level of a Legation Sowar or an expert cheauffeur). Bamian with its colossal statues of the Buddha carved out of the rock to a height of 150 feet and 100 each and miles of monastic cells, many with painted domes, the decoration being in irretreivable ruin, and several towers including the famous Minar Chakri. The latter carried the emblem of Buddhism—the *dharma-chakra-pravartana.* I want my brothers in India to note that it is Amanullah Khan, an Islamic sovereign, who is providing for the conservation of this monument of idolatrous genius.

Twenty years of peaceful life, such as he yearns for, and the present King of Afghans with the assistance of his loyal and patriotic ministers may outstrip us Indians in the path of real culture, human advancement and religious tolerance.

THE NERVOUS MECHANISM OF PLANTS,

To J. C. Bose is due the discovery, or let us say, re-discovery of life symptoms in plants which link the vegetable with the animal world. Indian sages of old have in unequivocal terms been emphasising unity of life in vegetable, animal and man. The differences observed in the different kingdoms are differences of grades as distinguished from differences of quality or kind. The life is the same, only it is expressed in different degrees. As A. C. Bose rightly remarks in the latest issue of *the Calcutta Review* in the course of a resume of Bose's discoveries :—

As remarked in *Nature* for July 31, 1926, page 159, "taking together this book (Nervous Mechanism of Plants) and that on the Ascent of Sap, it may be generally stated that Sir J. C. Bose's researches have established the existence in the vascular plants, at least, of a *circulatory* and of a *nervous* system, using

the terms in a *loose general way*. The "circulatory system" includes neither 'heart' nor 'veins' consisting entirely of strands of propulsive cells distributed throughout the plant, representing a contractile arterial system; similarly in the "nervous system" there are no central organs, such as 'brain,' 'spinal cord,' or even 'ganglia'—only *nerves*, of which some have been shown to be 'sensory,' others to be 'motor.'

As J. C. Bose observed in his reply to a query as to the bearing of his investigations on vegetarianism, there is no proof of a feeling of fear or terror in plants. This feeling, let it be remembered is one which seems to be a palpable registeration of past experience of pain. Its absence should point to the psychologist, unless evidence to the contrary is forthcoming, to the absence of a permanent mark in consciousness of a disagreeable feeling. The working of the mind, *manas* distinguished from that of the living principle, both constituting according to the Shastric definitions collateral phases of what we call *atma* or soul, is guaged from the continuity of individual experience. As on the one hand there is a lack of premonitory sensation, while on the other those parts of nervous mechanism which are used in the synthetic processes of consciousness are wanting, the nervous reaction of plants may be thought to be a merely physiological, as distinguished from a psychic process. Bose declared himself undetermined on the point He put the matter characteristically when he wrote that to be able to find out whether plants actually feel or simply make mechanical nervous response he should require himself to be a plant.

RESULTS OF PSYCHIC RESEARCH.

Edmund B. Chaffees ums up in an article in *the Unity*, Chicago, the results to which research carried on by the Society for Psychical Research has led. The existence of genii and evil spirits, and possession of women and children by them, have been disproved,

First of all we are indebted to Psychical Research for its negative results, for what it has proved non-existent. Many things which most of us thought were trickery are definitely shown to be such. One of these is slate writing. Again and again the slate writing mediums have been investigated. These gentry appear perennially but there is no genuine slate writing medium on record. The tricks used in producing this phenomena are clever but they are tricks.

There is likewise no good evidence for spirit photography, that is pictures of the departed either alone or appearing in the photos of living humans. This too seems to be mere trickery. It is astonishing what a clever manipulator can do with photographic plates. The camera can be made to lie as boldly and blandly as any human.

Then too as far as I have been able to appraise the record I can see no proof for the reality of the so-called "poltergeist" the noisy, mischievous spirit which is supposed to hurl dishes across the room, upset chairs, tumble people out of beds, etc. Frank Podmore, one of the most able of the psychical investigators, made a particular study of this phenomenon and he could find no case which would stand up under close examination. In practically all of these cases there is a young girl, sometimes a young boy, at the center of the disturbances. The child is generally hysterical and probably accidentally learns how much excitement he can create by razzing his elders, enjoys it and goes on with the good work. In some cases it is qnite probable that the child does these things in an abnormal state, not knowing that he does them. The Antigonish Ghost in Nova Scotia which attracted considerable newspaper attention three years or so ago was a case of this kind. In all of these weird tales of flying objects careful questioning generally reveals that no one sees them start from rest. They are always seen *after* the motion has started. If you are ever called upon in any such matter this is a good point to keep in mind.

LIGHT ON THEOSOPHY.

A paragraph is devoted to the claims of the Theosophical Society. The coming of letters from the Mahatmas has been discredited by the very hand in which the letters are written.

Furthermore Psychical Research has to my mind made a valuable contribution in exposing the fantastic claims of Theosophy. In the early 1880's Richard Hodgson went to India and made a thorough study of Mme. Blavatsky and her marvels. He found that the famous Koot Hoomi communication (Koot Hoomi being one of the supposed masters from Thibet who could at times without leaving that land materialize before his followers in India) were written by the same hand that wrote Mme. Blavatsky's own letters. He proved too that the miracles and wonderful happenings which occurred in the presence of the followers of Mme. Blavatsky were fraudulently produced. If you ever at any time want authentic and precise information about Theosophy, read Prof. Hodgon's report in Volume 3 of the Proceedings of the S. P. R.

EVIDENCES OF THE SOUL.

That besides the material tenement in which the animal dwells there is a metaphysical entity which survives death is indicated by phenomena which no physical explanation can account for.

However the results which we have thus far enumerated are not in my opinion the most important. Those were largely negative; there are results of a more positive nature. I will mention three of the most striking: First of all there has been made a painstaking census of hallucinations. The British Society covered as wide a field as its resources would permit in its endeavor to get at the truth of this matter. More than 17,000 people answered the fundemental question as to whether they had ever experienced any hallucination which was not clearly due to sickness or delirium. It was found

that about one person in ten had had such an axperience. It was then ascertained how many of these visions had definitely conveyed the idea of the death of the person seen in the vision. There were 352 such cases. An examination of these cases revealed the fact that 80 of them were veridical, that is they had coincided within a period of twelve hours with the death of the person seen in the vision. The committee investigating this matter then tried to eliminate all possible sources of error due to forgetfulness, etc., so they multiplied the number of this type of cases by four, assuming that there were over 1400 such cases instead of 352 as reported. Thus making all these allowances the committee came unanimously to the opinion that on the evidence before them these hullucinations coincided with deaths 440 times as often as could be expected to occur on the basis of chance alone. There is, they decided, some relation between the death of the person seen and the vision.

In the second place considerable evidence including the above has been accumulated for the fact of telepathy. This word was coined by Frederick Myers, one of the founders of the British Society and author of that monumental work on this subject, "Human Personality and Its Survival of Bodily Death." By telepathy he meant the influence of one mind by another other than through the recognized channels of sense. There are hundreds of spontaneous cases on record and there is considerable experimental evidence. Of course we must not forget the pitfalls here. Much so called mind reading can be explained on the basis of chance, much is due to unconscious suggestion through slight movements of the eyes or other parts of the body and astounding feats are performed by clever signals. Still such experiments as those of Prof. Gilbret Murray cannot be lightly pushed aside. Indeed unless one is to deny outright all this testimony, telepathy of some kind must be admitted.

So far I have been stating some of the results of Psychical Research but I have not really considered the particular problem that vitally interests you and me. That problem of

course is the bearing of all this upon the question of presonal survival of bodily death, Here are my present conclusions about it. I frankly admit that an appraisal of the evidence adduced by Psychical Research does not bring conviction that immortality is scientifically demonstrated, but I cannot agree with those who say that no evidence has been adduced. There is not conclusive evidence but there is evidence. The George Pelham communications through Mrs. Piper are striking in their proofs of the identity of the alleged communication. This is but one of many such cases. The evidence is cumulative. As Emanuel Kant said," "There is no particular ghost in which I believe but effect of all the ghost stories is to make me believe in them." Moreover all the investigators stress the point that the cold record of these sittings does not and cannot give the sense of the identity of the alleged communicator which comes as they listen directly to the voice and manner of the person through whom the message comes, both of which seem strongly flavored with the personality of the spirit friend. Moreover I am not able to ignore the fact that nearly every scientist of reputation who has not dismissed the subject on *a priori* grounds but has investigated for himself has become convinced of personal survival—Wallace, Crookes, Barrett, Lodge, Bergson, Flammarion, to mention only a few.

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